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adaption, and consumption, uninterrupted, man's speedy and certain death. Don't delay until it is too late. Singity write T. A. Slocum, M. C. 98 Pine Street, New York, giving express and postofiles address, and the free medicine will be promitly sent. Pease tell the Doctor pout saw his offer in the Post.



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ALIWAY.

FATE OF A SCHEMER.



lably our own undoing. The text is Esther vii, 10, "So tney hanged Haman on the gallows

Here is an oriental courtier, about the most offensive man in Hebrew history. Haman by name. He plotted for the destruction of the Israelitish nation, and I wonder not that in some of the Hebrew synagogues to this day when Maman's name is mentioned the congregation elinch their fists and stamp their feet and cry, "Let his same be blotted out!" Haman was prime minister in the magnificent court of Persia. Thoroughly appreciative of the henor conferred, he expects every-Coming in one day at the gate of the palace, the servants drop their heads in honor of his office, but a Hebrew named Mordecai gazes upon the passing dignitary without bending his head or taking off his hat. He was a good man and would not have been negligent of the ordinary courtesies of life, but he felt no respect for Haman or the nation from which he had come. Se he could not be hypocritical, and while others made oriental salaam, getting clear down before this prime minister when he passed, Mordecal, the Hebrew, relaxed not a muscle of his neck and kept his chin clear up. Because of that affront Haman gets a decree from Ahaseurus, the dastardly king, for the of course, will include Mordecal.

To make a long story short, through

Queen Eather this whole plot was revealed to her husband, Ahasuerus. One night Ahaseuerus, who was afflicted with incomnia, in his sleepless hours calls for his secretary to read him a few passages of Persian history, and so while away the night. In the book read that night to the king an account was given of a conspiracy, from which Mordecai, the Hebrew, had saved the king's life and for which kindness Mordecai had never received any reward. Herman, who had been fixing up a nice gallows to hang Mordecal on, was walking outside the door of the king's sleeping apartment and was called in. The king told him that he had just had read to him the account of some one who had saved his (the king's) life, and he asked what reward ought to be given to such a one. Self-conceited Herman, supposing that he himself was to get the honor, and not imagining for a moment that the deliverer of the king's life was Mordecai, says, "Why. your majesty ought to make a triumph for him and put a crown on him and pit that satan tempts the espousers of set him on a splendid horse, high step- the Christian faith to kneel before ping and full blooded, and then have him. one of your princes lead the horse Here comes a man who has kneel hate. Put the best saddle on the finest moment of their greatest arrogancy. I am immortal. The earth shall have horse, and you, the prince, hold the stirrup while Mordecai gets on and then greatly puffed up with worldly success, lead his horse through the story throug lead his horse through the street. Make you have but to stand a little while and haste."

What a speciacle! A comedy and tragedy at one and the same time, to go on riding over others' heads and There they go! Mordecal, who had been despised, now starred and robed in the stirrups. Haman, the chancellor, afect, holding the prancing, rearing, champing stallion. Mordecal bends his neck at last, but it is to look down at the degraded prime minister walking beneath him. Huzza for Mordecai! Alas for Haman! But what a pity to have the gallows, recently built. entirely wasted! It is 50 cubits high and built with care, and Haman had erected it for Mordecal, by whose stirrups he now walks as groom. Stranger and more startling than any romance, there go up the steps of the scaffolding, side by side, the hangman and Haman, the ex-chancellor. "So they hanged Ha- the force of the storm, but those with man on the gallows that he had prepared for Mordecal."

Although so many years have passed since cowardly Ahasuerus reigned and the beautiful Esther answered to his whims and Persia perished, yet from the life and death of Haman we may draw living lessons of warning and instruction. And first we come to the practical suggestion that when the heart is wrong things very insignificant will destroy our comfort. Who would have thought that a great prime minister, admired and applauded by millions of Persians, would have been se mettied and harassed by anything trivial? What more could the great digaltary have wanted than his chariots and attendants and palaces and basquets. If affluence of circumstances can make a man contented and happy, surely Haman should have been contented and happy. No. Mordecat's refusal of a bow takes the glitter from the gold and the speed from the char-With a heart puffed up with every inflation of vanity and revenge, it was impossible for him to be happy. The slience of Mordecal at the gate was louder than the braying of trumpets in the palace. Thus shall it always be if

the heart is not right. Circumstances the most trivial will disturb the spirit. It is not the great calamities of life that create the most worriment. I have seen men, felled by repeated blows of misfortune; arising from the dust, never desponding. But the most of the disquiet which men suffer is from insignificant causes, as a lion attacked by some beast of prey turns easily around and slays him, yet runs roaring through the forests at the alighting on his brawny neck of a few insects. You meet some great loss in

out you can think of petty trickeries Dr Talmage in inflicted upon you which arouse all often as they go up. Of those who this cormon dem- your capacity for wrath and remain is were long ago succ onstrates that to your heart an unbearable annoyance. plot the downfall If you look back upon your life, you of another is invar | will find that the most of the verations and disturbances of spirit which you felt were produced by circumstances that were not worthy of notice. If fickle things in the world fortune is you want to be happy you must not care for trifles. Do not be too minute ges her mind and woe to the man who in your inspection of the treatment you receive from others. Who cares whether Mordecal bows when you pass or stands erect and stiff as a cedar? That woodman would not make much clearing in the forest who would stop to bind up every little bruise and scratch he received in the thicket, nor will that man accomplish much for the world or the church who is too watchful and appreciative of petty annoyances. There are multitudes of people in the world constantly harrowed because they pass their lives not in searching out those things which are body that he passes to be obsequious. attractive and deserving, but in spying out with all their powers of vision to see whether they cannot find a Mordecai.

Again, I learn from the life of the

man under our notice that wo.ldly

vanity and sin are very anxious to

have piety bow before them. Haman was a fair emblem of entire worldliness and Mordecal the representative of unflinching godliness. Such were the usages of society in ancient times that had this Israelite bowed to the prime minister it would have been an acknowledgement of respect for his character and nation. Mordecal would therefore have sinned against his religion had he made any obelsance or dropped his chin half an inch before massacre of all the Israelites, and that, Haman. When therefore proud Haman attempted to compel a homage which was not felt, he only did what the world ever since has tried to do when it would force our holy religion in any way to yield to its dictates. Daniel, if he had been a man of religious compromises, would never have been thrown into the den of lions. might have made some arrangements with King Darius whereby he could have retained part of his form of religion without making himself so completely obnoxious to the idolaters. Paul might have retained the favor of his rulers and escaped martyrdom if he had only been willing to mix up his stalking deer. Wretchedness is more Christian faith with a few errors. His bitter when swallowed from gemmed unbending Christian character was

taken as an insult. Fagot and rack and halter in all ages have been only the different ways in which the world has demanded obei-It was once, away up on the sance. top of the temple, that satan commanded the holy one of Nasareth to kneel before him, but it is not now so much on the top of churches as down in the aisle and the pew and the pul-

Again, learn the lesson that pride through the streets crying: 'Bow the goeth before a fall. Was any man ever library. The frivolities of life cannot so far up as Haman, who tumbled so saved the king's life!" Then said far down? Yes, on a smaller scale Ahasuerus in severe tones to Haman: every day the world sees the same "I know all about your scoundrelism, thing. Against their very advantages Now you go out and make a triumph men trip into destruction. When God for Mordecal, the Hebrew, whom you humbles proud men, it is usually at the you will see him come down. You say, "I wender that God allows that man making great assumptions of power." There is no wonder about it. Haman has not yet got to the top. Pride is a commander, well plumed and caparisoned but it leads forth a dark and frowning host. We have the best of authority for saying that "pride goeth before destruction and a hauty spirit before a fall." The arrows from the Almighty's quiver are apt to strike a man when on the wing. Goliath shakes his great spear in defiance, but the small stones from the brook Elah make him stagger and fall like an ox under the butcher's bludgeon. who is down cannot fall. Vessels scudding under bare poles do not feel all sails set capsize at the sudden descent of the tempest.

Again, this oriental tale reminds us of the fact that wrongs we prepare for others return upon ourselves. The gallows that Haman built for Mordecal became the prime minister's strangulation. Robespierre, who sent so many to the guilotine, had his own head chopped off by the horrid instrument. The evil you practice on others will recoll upon your own pate, slanders come home. Oppressions come home. Cruelties come home.

You will yet be a lackey walking be side the very charger on which you expected to ride others down. When Charles I., who had destroyed Stafford, was about to be beheaded, he said: "I basely ratified an unjust sentence, and the similar injustice I am new to un dergo is a sensible retribution for the punishment I inflicted on an innocent

Furthermore, let the story of Haman teach us how quickly turns the wheel of fortune. One day, excepting the king, Haman was the mightlest man is Persia, but the next day a lackey. So we go up, and so we come down. You seldom find any man 20 years in the same circumstances. Of those who in political life 20 years ago were the most prominent, how few remain in conspicuity! Political parties make certain men do their hard work and then, after using them as hacks, turn them out on the commons to die. Every four years there is a complete revolution, and about 6,000 men who ought certainly to be the next president are shame disappointed, while some who this day are obscure and poverty-stricten will ride upon the shoulders of the people and take their turn at admiration and the spoils of office. Oh, how quickly

the steps on which men come down ulation of property how few have not met with reverses! While many of those who then were straitened in cirthe bank keys of the nation. Of all puts any confidence in what she promises or proposes! She cheers when you go up, and she laughs when you come down. Oh, trust not a moment your heart's affections to this changeful world! Anchor your soul in God. From Christ's companionship gather your satisfaction. Then, come wow or gladness, success or defeat, riches or poverty, honor or disgrace, health or sickness, life or death, time or eternity, all is yours, and ye are Christ's, and Christ is God's.

Again, this Haman's history shows us that outward possessions and circumstances cannot make a man happy. While yet fully vested in authority and the chief adviser of the Persian monarch and everything that equipage and pomp and splendor of residence could do was his he is an object lesson of wretchedness. There are to-day more aching sorrows under crowns of royalty than under the ragged caps of the houseless. Much of the world's affluence and galety is only misery in colors. Many a woman seated at her apple stand is happier than the great bankers. The mountains of worldly honor are covered with perpetual snow. Tameriane conquered half the world but could not subdue his own fears Ahab goes to bed sick because Naboth will not sell him his vineyard. Herod is in agony because a little child is born down in Bethlehem. Great Felix trembles because a poor minister will preach righteousness, temperance and judgment to come. From the time of Louis XII to Louis XVIII was there a straw bottomed chair in France that did not sit more solidly than the great throne on which the French kings reigned?

vorst form I would not go up to the dark alley of the poor, but up the highway over which prancing Bucephall strike the sparks with their hoofs and between statuary and parks of goblets than from earthen pitcher or pewter mug. If there are young people here who are looking for this position and that circumstance, thinking that world, v success will bring peace of the soul, let them shatter the delusion. It is not what we get; it is what we are. Daniel among the lions is happier than King Darius on his throne and when life is closing brilliancy of worldly surroundings will be on solace. Death is blind and sees no difference between a king and his clown, between the Nazarene and the Athenian, between a bookless hut and a national with their giddy laugh, echoing from heart to heart, entirely drown the voice of a tremendous conscience which says: "I am immortal. The stars shall die, but I am immortal. One wave of eternity shall drown time in its depths, but depths of my nature rings down and rings up and rings out the word 'immortal." A good conscience and assurance of life eternal through the Lord Jesus Christ are the only securi-

The soul's happiness is too large a craft to sail up the stream of worldly pleasure. As ship carpenters say, it draws too much water. This earth is a bubble, and it will burst. This life is vision, and it will soon pass away, Time! It is only a ripple, and it breaketh against the throne of judgment. Our days! They fly swifter than a shuttle, weaving for us a robe of triumph or a garment of shame. Begin your life with religion, and for its greatest trial you will be ready. Every day will be a triumph, and death will be only a king's servant calling you to a royal banquet.

In olden time the man who was to eccive the honors of knighthood was required to spend the previous night fully armed and, with shield and lance, o walk up and down among the tombe of the dead. Through all the hours of that night his steady step was heard, parade and the sound of cornets the honors of knighthood were bestowed. Thus it shall be with the good man's and when morning dawned amid grand soul in the night before heaven. Fully armed with shield and sword and heimet, he shall watch and wait until the darkness fly and the morning break, and amid the sound of celestial harpings the soul shall take the honors of heaven amid the innumerable throng with robes snowy white streaming over seas of sapphire.

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On one occasion while Emma Thursby was stopping in Cologne she was invited by Dr. Ferdinand Hiller to, come to his house and sing a nightingale song which he had written especially or her voice. The aria was florid and of great compass and filled with exceedngly brilliant cadenzas. Miss Thursby had not sung more than half a dozen ears when she was surprised to hear an simest identical performance in an adoinging room. Hiller clapped his hands ielightedly; but the secret of his pleasure was a mystery to Miss Thursby. He then told her that the screened singer was his favorite nightingale, whose song he had tried to imitate in his own omposition.—Concert Goer.

Gelringski-Isaac! Isaac! vy don't you come in oud of der rain?

Mr. Gilringski-Not for twelf-und-ahaf minutes yet, Rebecca. I hired der umbrella for two hours.-Judge.

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A Criticiam.

Aunt Debby-Yes, indeed. I'm as economizin' as anybody in some things, but I don't think churches ought to go around shoppin' to get cheap ministers. -N. Y. World.

It Wasn't a Palace. Flim-I suppose the count proposed fter seeing her home? Flam-No. That was just the trouble. He saw her home.—Brooklyn Life.

Domestic Peace.

Old Doctor-How do you get along with your husband now, Mrs. Magnire? Mrs. Maguire-Very nicely, thank ye. He's dead .- N. Y. Weekly.

From His View. The Dupe-Tell me the worst! The Doctor (gloomily)-You will soon be up and around.-N. Y. Evening Journal.

You Bet She Does. Yeast-When a woman plants her foot, what does she grow? Crimsonbeak-Why, she grows mad, penerally.-Yonkers Statesman,

Perfectly Natural. Sunday School Teacher—Why did Eve eat the apple? Bright Pupil-Because the Lord told her not to .- Puck. Just Like an Englishman.

Fogg-Fenderson is a good enough fellow, but he is terribly slow at seeing

Fogg-He slipped on a piece of orange peel the other day and had a fall, Every-body laughed, but Fenderson couldn's see the point of the joke. Bass Not surprising. Fogg-He saw it about 24 hours later,

however, when another fellow did the same thing .- Tit-Bits. His Distinction.

Miss Wellwood-Yes, I belong to the Daughters of the Revolution, and I pride myself upon being the most disnguished member of the society. Mr. Hargrenves-Indeed! I suppose you trace your lineage back to some

man who was a lion in his day, sh? Miss Wellwood-No: my great-greatgrandfather was only a private, but from all I can learn be seems to have been the only one in the whole army.-Cleveland Leader.

Strong Language.
Strong language I hate, yet it might in its place
Perhaps quite excusable be,
But the chap who eats onlone and talks in my face,
His language is too strong for me.

His language is too strong for me. L. A. W. Bulletin.

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